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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVIII. CHICAGO, SEPTEMBER 19, 1901. NUMBER 3

Class Readings In The Bible

From the Standpoint of the Higher Criticism

By

Walter L. Sheldon.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL SUMMER SCHOOL

1902

THIRTEENTH SEASON.

A FORECAST.

In view of the frequent criticism that the Tower Hill Summer School is tardy with its announcements and consequently misses the consideration it would receive at the hands of those who are forehanded and make their summer plans early, at the close of the successful season of 1901, the School itself took the next season's work into deliberate consideration and the officers were asked to take "time by the forelock" and promulgate this preliminary announcement immediately. This tentative program is born out of the very satisfactory experiences of the season of 1901 and has been so carefully thought out by the teachers and pupils of that School that it may be confidently counted upon subject to such modifications and improvement as time may develop.

DATES.—1902. July 13 to August 17, inclusive, representing five weeks of five days in the week, six Sundays.

FORENOONS.

SCIENCE, NATURE AND FIELD WORK, with special reference to the needs of children and young people and the teachers of such; 8:15 to 10:15 a. m. generally divided into two periods. Dr. O. G. Libby, Madison, Wis., Professors W. S. Marshall, Madison, Wis., and T. R. Lloyd Jones, Hartford, Wis.; Mrs. G. M. Bowen, Minneapolis, Minn., and Miss Etta M. Bardwell, Ottumwa, Iowa, committee.

a. First week, general zoology; second and third weeks, insects; fourth week, animals from ameba to man.

b. Trees and flowers. First two weeks, flowering plants; second two weeks, trees and shrubs.

c. Birds throughout the season to suit the convenience of students.

d. Geology and astronomy, as convenient.

No text books or class exercises. The aim will be to study such life as abounds on and around the Hill, and to give such elementary interpretations and helps as will interest children and teachers in their work throughout the year and create a more lively appreciation of Nature's marvels.

LITERATURE.—10:30 a. m. to 12 m.

First Week.—Shelley and his Poet-train. Mr. Jones, leader.

Second Week.—Normal Sunday-school work. The sixth year in the "Seven years' course on Religion." "The Growth of Christianity"; The Literary, Art, Science and Biographical Stepping Stones of Progress Through the Nineteen Christian Centuries. Mr. Jones, leader.

Third Week.—The Arthurian Cycle. Miss Annie B. Mitchell, leader.

Fourth Week.—John Ruskin as a Student of Social Problems. Mr. Jones, leader.

Fifth Week.—Robert Browning's "Ring and the Book." Mr. Jones, leader.

AFTERNOONS.

No exercises. Sacred to sleep, silence and such walks, talks and drives as re-create.

EVENINGS.

Two lectures a week, freely illustrated with stereopticon. Committee: O. G. Libby, T. R. Lloyd Jones, Miss Gwen Jones, Chester Lloyd Jones and Miss Anna Nell Philip.

SUNDAYS.

Vesper Readings, 7:30, by Mr. Jones every Sunday evening. Three Sundays, double meetings, forenoon and afternoon; basket dinner in the woods; dinner, ice cream, etc., served in dining hall to those desiring it; *July 13*, Inauguration Day, "Nature Sunday"; *July 27*, "Farmers' Sunday"; *August 10*, Twenty-first Annual Helena Valley Grove Meeting.

August 17, closing preaching services, 2:30 p. m.

SPECIAL FEATURES.

FOR UNATTENDED CHILDREN.—The experience of Miss Wynne Lackersteen in 1901, in taking charge of unaccompanied children, proved so successful that she will be prepared to give personal attention and direction of study and exercise to a few boys under fifteen congenial to one another. Similar arrangements can be made for a group of girls if desired.

BOYS' ENCAMPMENT.—For twenty boys or young men an encampment in charge of a special commandant under the direct instruction of professors of the University of Wisconsin will be organized. The camp will combine what is valuable in the discipline of a military encampment without the military spirit.

Library Class.—Miss Evelyn H. Walker, graduate of the University of Chicago Library Class and Librarian of All Souls Church, Chicago, as in 1901, will have a class in library work with special reference to the needs of small libraries, Sunday-school and public school librarians.

Sketching Class.—Tower Hill offers special attractions to the art student. A class in sketching and water colors will be organized under a competent teacher, special attention being given to such water color work as is now required of public school teachers, when desired by the students.

Sociability.—The atmosphere of the school is quiet. We seek to meet the needs of tired teachers, preachers and workers and life seekers who need renewal of nerve not the excitement of society, a re-creation of spirit better than a dissipation of energy. We seek to emphasize the solemnities of life rather than the trivialities. Simplicity of dress, quiet conversation and early retiring are the leading characteristics of the school which seeks to be a SCHOOL OF REST by being a school of thought. It seeks to strengthen character rather than to impart information, to generate wholesome enthusiasm rather than inculcate method. It is non-sectarian but religious, free but earnest.

For further information inquire of any of the undersigned officers, who solicit correspondence to the end that the needs and wishes of those who attend will be met as far as possible.

President—O. G. Libby, Ph.D., University of Wisconsin, Madison, Wis.

Vice-President—T. R. Lloyd Jones, Superintendent of Schools, Hartford, Wis.

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Conductor, JENKIN LLOYD JONES.

Tower Hill Summer Encampment

TWELTH SEASON.

This is the host of the above Summer School. It is equipped with a pavilion for meetings, a general dining-room, ice house, water works, cottages, longhouses, garden, team and buckboard and the services of a man who resides on the Hill throughout the year.

The season lasts from July 1 to September 15. House accommodations for about forty people. Applications for such should be made early. Accommodations in tents for all who may apply.

Shares in the Tower Hill Pleasure Company can be obtained for twenty-five dollars, which carries with it the privileges of a building site. Private cottages can be built for from one hundred and fifty dollars upward. The company owns sixty-two acres of ground picturesquely situated on the Wisconsin River, three miles from Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. R. R., thirty-five miles west of Madison. It is on the list of summer resorts of the above railway and special round trip summer rates are given.

See "Bits of Wayside Gospel," first and second series, by Jenkin Lloyd Jones, published by Macmillan, for descriptions of Tower Hill and surroundings.

For further information, prices, etc., inquire of Mrs. Edith Lackersteen, Spring Green, Wisconsin, during the encampment; for the rest of the year, 3939 Langley avenue, Chicago.

UNITY

VOLUME XLVIII. THURSDAY, SETEPMBER 19, 1901. NUMBER 3

It is hard to preserve geographical boundaries in the realm of literature. *The Pilgrim*, a monthly magazine, has been published for some time in Michigan and now the *New England Magazine* itself is going to move to New York. Certainly Michigan needs the pilgrim spirit, and if New York can be annexed to New England it will probably be good for both. We welcome the magazine in its pretty new dress of colonial blue and white.

The Nashville American may well be appalled at the results of "the fiendish and brutalizing methods" resorted to by the mob element in American life. It well says, "Lawlessness feeds on lawlessness. * * The fire may consume the victim, but the crime leaves black scars on the living which do not heal. There is a penalty for all this which we cannot escape. The thoughtful must shudder when they encounter this downward drift. Where will it end?"

Under the caption, "The Inventory of a Century," Professor Carruth of the Kansas University reviews in the current number of *The Dial* certain works that undertake to set forth the progress of the nineteenth century. He notices here a tendency too prevalent outside of the books "to glorify the century just past to the discredit of earlier times." His concluding sentence is suggestive. He says: "If some chapters make the impression of gratitude and optimism more than others they are probably those on medicine, surgery and astronomy."

Frederick W. Atkinson, the superintendent of Public Instruction in the Philippines, is setting himself to the real task of annexation. It is to Anglicize the language of Philippine schools and to Americanize the pupils. He has seven hundred and eighty-one American teachers at hand, seventy-nine of whom have successfully passed the examination to which four hundred and eighty-seven soldiers submitted themselves, and these eighty-seven have laid aside the bullet argument in order to wield the spelling book argument. When the spelling book succeeds then and not till then will there have been an annexation to the United States.

Our neighbor, the *Reform Advocate,* in its issue of September 7, welcomes to its editorial staff Rabbi Tobias Schanfarbar. This is another indication that Mr. Schanfarbar is becoming an integral part of Chicago. We repeat the welcome given him some months ago and extend our congratulations to the *Reform Advocate.* In assuming the leadership of the "K. A. M." Jewish Congregation he enters into apostolic succession, becomes the minister of the parent Jewish Congregation on the South Side; indeed, if we remember rightly, of the oldest Jewish society in Chicago. May his connection with this society and the *Reform Advocate* prove a long and fruitful one.

It is an old warning but one still needed that Mrs. Hattie Tyng Griswold sounds in a recent number of *The Universalist Leader* under the head of "A Spasm of Sense." Basing her article on a recent disclosure of the courts, she protests against the reckless use of intoxicating stimulants in the sick room on the part of physicians. She says:

> Do these doctors never think of the evil they work, do they never question what it profiteth a man if he gains his life and lose his soul? Do they never consider his family and friends, when they lure him on to destruction with their flippant and criminal prescription of whisky or beer, without regard to his antecedents, to his inherited tastes or acquired ones, with which he is perhaps struggling at that time? Many of them apparently do not, but many more in these later days do pause before prescribing these deadly doses. May their tribe increase.

It is never too late to speak an appreciative word or to commend loyalty and fidelity. Such a word we must speak for Professor E. W. Claypole, whose death occurred at Pasadena, Cal., August 17. We first knew Professor Claypole when some twenty years ago or more he was the inspiring teacher of science at Antioch College. From thence he passed to Buchtel College and then on to Throop University in California. His name stands high among scientists of America, but among his friends his devotion to his work, his love of truth and geniality of heart stand still higher. A good man, a royal companion, loving husband and wise father has gone hence, leaving the world palpably better for his having lived, to many, many souls.

The work of rediscovering ancient Rome goes steadily on. One of the recent finds is reported to be the discovery of an old building used as a Christian church as far back as the end of the fifth or beginning of the sixth century. It adjoins the Roman Forum and it suggests the great conflicts, the living issues, the hot questions of that time which are now as antique as the walls of this old improvised temple. It is not best to waste too much of life's strength on the "questions of the day," for time has them in hand and it will dispose of them in its own way. But there are certain eternal issues, fundamental needs of the human soul which were then vital in Forum and chapel that are as vital still. These are the things that deserve our prime attention today.

Every scrap of information and bit of criticism concerning Tolstoy is closely scanned by the thoughtful in these days, for he, perhaps, is the most observed, least understood and certainly the most differed with of any man in current letters. On this

account particularly welcome is the all too brief editorial in the *Literary Digest* of August 31, concerning Tolstoy in Modern Literature. We are glad to know more of Aylmer Maude, the man that in England today is so active in the distribution of Tolstoy literature. Mr. Maude was once a wealthy manufacturer in St. Petersburg. He abandoned business that he might devote himself to the spreading of Tolstoy's teaching. He has translated many of Tolstoy's shorter tracts and is busy in publishing and distributing them in cheap form in England. He is the author of a recent book entitled "Talks with Tolstoy," which must be a revealing book, judged from the extracts given in the editorial mentioned.

Baraboo, Wis., is one of the beautiful little cities of which this state is so justly proud. Situated in the bluff regions near the shores of Devil's Lake, nature meant it should be favored with abundant water of the purest kind, but this attractive city of thirty-five hundred people has been passing through an epidemic of typhoid. Upwards of two hundred patients have been prostrated at one time, and we believe the death roll already has exceeded one hundred and twenty-five. The saddest element in this sad condition is that this is not the work of an inscrutable Providence, but the result of a very scrutable improvidence. The waterworks, managed by a private company, offer a very palpable explanation. The people thought they were drinking water drawn out of rock-drilled wells, but it is found that the poisoned water of the river was somehow finding its way into the water mains of the city. The responsibility for this scandalous condition the courts will undertake to fix. The guilty party or parties—for there is guilt—may escape, but the warning facts remain. Let others look to it.

William McKinley.

The worst has come to pass. William McKinley has paid the awful price of eminence and belongs to the long line of modern martyr chiefs; Abraham Lincoln, the Czar of Russia, James A. Garfield, the Empress of Austria, President Carnot of France, King Humbert of Italy and William McKinley. In this hour of national humiliation and international anxiety it is well to remember that not one of these fell at the hands of a personal enemy or for personal reasons, and it is probably true that none of them fell by the hand of the physically debauched or the habitual criminal. They are victims rather of fanaticism than of brutality. In these outrages we see philosophy gone wrong, freedom, or the passion for freedom, intoxicated with its own dream. These are sporadic and isolated illustrations of the spirit that became rampant, social and popular in the French revolution.

This is no time to estimate the work of President McKinley, but it is a time to pay respecful tribute to the man who had been so honored by his country, was so loved by his friends, so lovable in all his home and private relations.

As our readers well know, we deplored the policy of President McKinley as regards the armed invasion of foreign soil under a flag committed to democracy, but with all lovers of law we deplore his untimely taking off and the unwholesome, unwarranted and altogether terrible and wicked way by which his life was sacrificed. We mourn with the faithful wife, who has been called so unexpectedly to outlive the heart that so guarder hers. We mourn with those who loved him and shared with him his opinions and rejoiced in his administration, and still more do we mourn with that humanity, the progress of which is largely dependent upon the human law and organization which the assassin at Buffalo so flagrantly violated and so impiously defied.

Peace be to McKinley, justice be to his memory. If there was ever any danger of his not receiving this justice at the hands of posterity it is removed by the manner of his taking off, for humanity is always appreciative of martyrs.

Though McKinley is dead the republic lives. Probably one mind or at the worst a very few minds conceived and executed the horrible deed that laid the President low, but millions of minds and hearts stand aghast at the deed and will do all within their power to atone for the fell act. The republic is safe from such hands; individuals may suffer, but the institution endures.

The danger to the republic lies in the low estimate of human life, in the over-estimate of the value of force, in the trusting to armed power rather than to the principles of justice and the methods of peace.

Now it is President Theodore Roosevelt. We respectfully salute our new chief and pray that he may have the wisdom that will make him a benign, as he doubtless will be a forceful, President. Not without anxiety, but with deference and with loyalty we look to him who is to close the presidential administration to which William McKinley was elected. May it end in a more pacific spirit than it began.

A friend has sent us a clipping from a Rochester paper which contained a report of what our friend and associate, Mr. Gannett, said in his pulpit the first Sunday after the fatal bullet was fired. Inadequate as the report doubtless is, it so reflects our own feeling and judgment upon the matter that we take the liberty of closing our editorial with his words:

"One thought is in all hearts this morning, and the thought will be revealed in many sermons, many prayers today. But we will not make that thought our theme. The shock and sadness of it are too close; and while we wait to know the better or worse, it is wiser to wait thinking than to hurry on to comment. We all are one in indignation, and in pity, and in admiration of the quiet, unselfish fortitude of our First Citizen by office. Only two days ago he was a man in politics, greatly praised, and greatly blamed; a man remaking America's ideals and destinies—as some believe, to strength and glory—as some of us believe, to shame and peril. Such judgments stand unaltered beyond the reach of stroke or bullet, and other generations will decide between them. But today our President is not in politics. He has risen above parties. He is a man again—a dying man, it may be; fellow with us

all. It is his own destiny that is hanging in the balance. He could change America's—he can not do so small a thing as change his own this coming week. Yet never, after all, so much a public man as at this moment. For though no martyr to a cause, he is another victim of a cause, a victim of the perils of democracy like ours, a victim to his own trust in the goodness of the common people of America. In that sense, our victim—part of the price paid for our republic. He belongs to us all today in this new high office, which, should he die, will make his memory dear in history, whatever verdict may await the statesman."

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

HELEN GRAY CONE.

Born in New York in 1859. Was graduated at the Normal College of New York and appointed instructor in English literature there. Has published two volumes of verse, "Oberon and Puck: Verses Grave and Gay," 1885; "The Ride to the Lady, and Other Poems," 1891. As a poet she has sincerity and strength united with artistic and womanly feeling.

The Arrowmaker.

Day in, day out, or sun or rain,
Or sallow leaf, or summer grain,
Beneath a wintry morning moon
Or through red smouldering afternoon,
With simple joy, with careful pride,
He plies the craft he long has plied:
To shape the stave, to set the sting,
To fit the shaft with irised wing;
And farers by may hear him sing,
For still his door is wide:
"Laugh and sigh, live and die—
The world swings round; I know not, I,
If north or south mine arrows fly!"

And sometimes, while he works, he dreams,
And on his soul a vision gleams;
Some storied field fought long ago,
Where arrows fell as thick as snow.
His breath comes fast, his eyes grow bright,
To think upon that ancient fight.
Oh, leaping from the strained string
Against an armored Wrong to ring,
Brave the songs that arrows sing!
He weighs the finished flight:
"Live and die; by and bye
The sun kills dark; I know not, I,
In what good fight mine arrows fly!"

Or at the gray hour, weary grown,
When curfew o'er the wold is blown,
He sees, as in a magic glass,
Some lost and lonely mountain-pass;
And lo! a sign of deathful rout
The mocking vine has wound about—
An earth-fixed arrow by a spring,
All greenly mossed, a mouldering thing;
That stifled shaft no more shall sing!
He shakes his head in doubt.
"Laugh and sigh, live and die—
The hand is blind: I know not, I,
In what lost pass mine arrows lie!
One to east, one to west,
Another for the eagle's breast—
The archer and the wind know best!
The stars are in the sky;
He lays his arrows by.

Arraignment.

"Not ye who have stoned, not ye who have smitten us," cry
The sad, great souls, as they go out hence into dark—
"Not ye we accuse, though for you was our passion borne;
And yet we approach not, who silently passed us by.
We forgive blind eyes and the ears that would not hark,
The careless and causeless hate and the shallow scorn.
"But ye, who have seemed to know us, have seen and heard;
Who have set us at feasts and have crowned with the costly rose;
Who have spread us the purple of praises beneath our feet;
Yet guessed not the world that we spake was a living word,
Applauding the sound—we account you as worse than foes!
We sobbed you our message, ye said, 'It is song and sweet!'"

The Seventh General Meeting of the Congress of Religion.

Biblical Criticism as Promotive of Religion.

THE NEW TESTAMENT.

Rev. Thomas Chalmers Straus, Pastor Presbyterian Church, Peekskill, N. Y.

The New Testament long ago evinced its power to inspire and guide religious life. For ages it has quickened men's souls with holy aspiration, comforted them with cheering assurance and impelled them to righteous activity. This power is felt by the earnest reader today when he yields himself to the influence of the book without any theory of its origin or the relation of its parts. What is gained, then, in religious effect, when the book is dealt with by the critical process?

By putting the question in this way we seek an estimate of criticism as a positive religious force. This is an advance upon the usual method of handling the subject. For, while criticism holds an assured place in the realm of scholarship and is recognized as an important influence in conditioning religious thought, its work as a positive religious force is not yet appreciated. In some quarters its work is felt to be destructive of religion; in others it is regarded as perilous, if not necessarily fatal; in others it is conceded to be perhaps innocuous, but of no efficacy for practical religious ends. Even among friends of the critical method there is a tendency to assume an apologetic tone when its practical bearings are considered. Books are written to show what measure of the old faith remains and how far the foundations will be left standing when the critics have done their worst. Men face the problem: How to be religious, though critical. Gratitude is expressed that religion is still possible, despite the critics.

But the influence of criticism is too far reaching to be estimated in negative terms. To affirm that it is not destructive fails to cover the case. If the critical method is entitled to rule in the world of scholarship, if it is justly recognized as conditioning religious thought, it must be a positive force in one direction or the other; the conditions it creates and the intellectual attitude it demands must either render positive service or do positive hurt. If we refuse to admit that it is destructive, we must be prepared to show that it is promotive of religion. There is no middle ground.

Historically, criticism marks a distinct stage in the progress of the human mind. It is a true and valid expression of the modern spirit. Kant described his age as "the peculiar age of criticism which must subject all things to itself." In his day the critical spirit had become fully conscious of itself, but for its beginnings we must go back two centuries more, to the dawn of the age which we call modern. Modern history began with a revival of learning and a revival of religion. The spirit that pervaded both and dominated the movement of the age was the spirit of free inquiry. With the quickened interest in learning and in religion and with each taking an independent path, the relations of the two to each other came more and more to challenge men's attention. Biblical criticism is the outcome of the two revivals. As the spirit of free inquiry came to control, it followed that the Bible must be open to all men, safeguarded by no hedge of external authority, made to speak for itself, grounded upon its own

self witness. This principle found expression in the early work of the Reformers, but its application was soon checked by the pressure of imperious interests—dogmatic, ecclesiastical, political. Religious conceptions soon came to be cast anew in fixed forms; sharp definitions of doctrine were framed; systems of theology were constructed. The basis of such work was indeed the free study of Scripture at first hand; no external authority or interpretation was recognized as decisive; the Book was its own authority and its own interpreter; but the problems of later generations were not yet clearly on the horizon nor had a critical method taken shape. While there was no hesitation in rejecting a canonical epistle like James, if it seemed prejudicial to vital doctrine, the rejection stood upon dogmatic rather than critical grounds, and can not fairly be classed as a procedure of criticism. Still such treatment of a Scripture book on any grounds was an assertion of the right of judgment upon Scripture, which is the root principle of all criticism. Such a principle having come in, its application in the most thoroughgoing way was only a question of time. When the pressure of dogmatic interest became less acute and political and ecclesiastical readjustments had been effected, it was inevitable that the whole Bible should be subjected to critical re-examination as soon as a more exact method should be developed. Hence when the peculiar age of criticism was fully come, it was not wholly new. It was a normal product of the spirit which gave birth to the whole modern movement; a proof that the movement had not spent its force but was seeking fuller expression and more complete control.

It must be recognized that criticism, as such, does not aim primarily at the promotion of religion. It seeks simply to know. Criticism is a branch of science and must be strictly scientific in aim, spirit and discipline. Science seeks truth and can allow no other interest to control its work. This rule must govern the critic, as a man of science. His aim must be to find what is to be found. He must see things as they are and speak as he sees. Even though his field of inquiry be a book of religion, which he has learned to revere and love and which has inspired his own faith and hope, his aim must be none other than the arrival at truth, and he must handle the book without regard to consequences; this is the price to be paid for truth. Hence he must not be handicapped by predetermined conclusions or swayed by a specific religious interest. He dare not be polemical; if he has a theology he must hold it in abeyance; he must not use criticism to gain a point. His work is not to be estimated by the evidence it yields for or against a given religious conception. Pure criticism is neither constructive nor destructive; it is simply inquisitive.

It must be recognized, too, that critical work has at times seemed injurious to the religious spirit. The exclusive or predominant cultivation of the critical faculty may lead to atrophy of other powers. We are told of Bauer, the leader of the Tübingen school, that during the period of his labors on the New Testament he suffered serious religious loss, quite ceasing to feel the influence of the mystical Schleiermacher and the devout Bengel, who had so strongly impressed him in his earlier years. Prof. Cheyne confides to us that at a certain period of his own Old Testament studies he felt spiritually isolated and had reason to believe that his inner life was suffering; adding that this experience came to an end when he assumed the duties of a country parish and gained the pastoral spirit, in place of the sense of isolation.

The publication of critical results, in more or less popular form, has also had effects that seemed hurtful. Many religious people have been sorely shaken by such results. We have witnessed this in America; it has been known in Europe. When the findings of Old Testament critics began to be diffused, seismic shocks were felt over wide areas. Dismay, doubt and protest filled the air. This effect is slowly passing. People are learning to face with composure such propositions as the non-Mosaic authorship of the Pentateuch, the composite character of Isaiah, the post-exilic origin of the Psalter, and the presence of legend in the narratives; the obligation to love God and one's neighbor is felt to be still intact, though Deuteronomy came from Josiah's reign and Leviticus from a later age; there is less vigorous insistence on the literal historicity of the Book of Jonah, as an essential religious faith.

The experience of shock recurred when the New Testament findings began to be given out, and in this field composure has not yet been fully gained. Here conservative results are hailed with relief and rejoicing; new views are dreaded as threatening foundations; traditional views are associated with cherished doctrines and institutions. As a matter of fact, the present tendency of New Testament scholarship is to results much less radical in form than those which obtained in an earlier generation. To those who are familiar with the history of criticism in the nineteenth century, the current movement seems reassuring to holders of traditional positions. Second century tradition has had another hearing as an external witness; the internal evidence of the books themselves has been weighed anew. The dates have moved or are rapidly moving back to the first century, even where as early a dating as Harnack's is not followed. Matthew, Mark, Luke and John are recognized as early contributors to the first five books, though the extent of their contributions is not marked off and the several stages by which the Gospels and Acts reached their present form are still to be determined. Paul is accorded most of the epistles that bear his name, with II. Thessalonians, Ephesians and Colossians still in dispute, and the Pastorals largely regarded as composite with Pauline elements. Hebrews, of course, remains anonymous and the subject of ingenious conjecture, such as that of Harnack, that it is the work of Priscilla. James is in dispute; some scholars make it early, others as late as the year 90; those who put it late tend to regard it as anonymous, though not unanimously. I. Peter is assigned to the apostle whose name it bears, to one of his companions, with the apostle's sanction, or to an unknown writer of the late apostolic period. II. Peter is considered an expansion of Jude by a late writer, who assumed the name of the apostle Peter; a species of literary imposture more readily justified to the age that produced it than to the ethical sense of today. The three epistles of John are assigned to one who may have been a disciple of John the Apostle, and are recognized as akin to the Fourth Gospel. Jude is counted anonymous, since its author remains unidentified, notwithstanding the superscription. The Apocalypse contains elements which many accord to John the Apostle, but the book as a whole remains a problem far from solution.

These tendencies and conclusions are conservative as compared with those of fifty or sixty years ago, yet they do not reinstate the old views. Moreover, with the Synoptic, Johannean and Acts questions still unsolved, with questions regarding individual epistles still under discussion, and the problem of the Apocalypse yet taxing us, we have not come to the end. A candid setting forth of the situation will involve also such points as the legendary elements in the narratives, and the separation of the

stories of the infancy and resurrection appearances of Jesus from the other matter in the Gospels.

Just what effect the diffusion of such findings and a statement of such questions will have on timid minds remains to be seen, but it may be surmised that it will be akin to the earlier effects which have been cited. For while scholars are familiar with the situation and have become acquainted with the points involved by gradual steps, people outside the circles of scholarship know nothing of critical processes, are unable to grasp many of the data, and learn results only as they are put before them in popular presentations which perforce exclude much that is necessary to an intelligent judgment. Scholars are brought to conclusions; other people have conclusions brought to them. We need not be surprised if the average Bible reader finds difficulty in accommodating himself to the scholar's point of view.

But such disturbance of mind as has been produced hitherto is due to more than to the effect of isolated findings, such as the date or authorship or literary history of a given book. It comes from the general impression that knowledge concerning scripture is unsettled and the apprehension that more unsettlement is to come. If one traditional view is taken from us today, we may have to part with another tomorrow, and so on till our inheritance is scattered. This fear has existed and still exists.

Besides this fear, there is the tendency to encourage indifference amongst those who lack earnestness. Such minds take advantage of the disturbance of traditional views to excuse themselves from all consideration of religion. They have held certain conceptions as settled by past ages and as claiming their allegiance, however slow they may have been to give practical heed to the claim in their own lives. Religion is to them something fixed, to be followed or slighted, but not to be changed. Hence, when scholars reverse old positions they feel that the old claim is weakened, no new one has taken its place, and they may continue to ignore religion altogether. If the learning of today reverses that of yesterday and that of tomorrow may reverse that of today, why should we care for religion or the Bible? Let us leave the subject alone till something is decided by the men whose business it is to settle these things.

Both of these states of mind, the agitation and the indifference, have indeed been occasioned by criticism. But they are the outcome of the idea that religion requires authority and rests on authority. On the basis of what they hold to be authoritative, men will believe and act, subjecting mind and will to a decisive voice; this they call religion. If the decisive voice be silent or its decisiveness be questioned, belief wavers, action pauses; this is to them the destruction of religion. Authority may be attributed to a book, a person, an institution, a tradition, a dogma, and each will wield power over men. Take away the attribution of authority and the power fails. Men asked Jesus of Nazareth: "By what authority doest thou these things?" So accustomed were they to base everything religious on authority that they had lost power to accept truth and righteousness on their merits. The tendency to such a condition is always present. Some such state of mind is exposed when the authority of old conceptions seems shaken by criticism. We recognize it as a recurrent phenomenon of history.

When this appears it shows the necessity for a truer understanding of religion. The tendency among men is to take what is given them as religious truth on appointment and to make the acceptance of these the substitute for religion itself. The men who have reformed or advanced religion have been men who were dissatisfied with such substitution, who have demanded the reality, sought God for themselves and summoned their fellows to like personal seeking. Again and again it has been necessary to rouse men to personal religion by cutting away the support of traditional religion, by forcing them back upon that whose self-witness is found in the experience of the soul. Again and again has this process created dismay and doubt; again and again has it roused the antagonism and evoked the denunciations of the official conservators of the traditional and the established; again and again has it borne fruit in a deeper religious spirit and a more ardent personal quest of God. Religion in its reality can not be received on authority. Authority may induce assent to religious truth; may secure observance of religious ordinances; may compel attachment to religious organizations; religion itself it can not impart. For religion is essentially experience. It has to do with the relation of the soul to God. It consists in the finding of God with all the influence which such finding may exert upon the life. Religion may therefore be defined as human life consciously relating itself to God. Religion must have God. It carries the soul beyond humanity, whether the humanity of our present knowledge or the perfected race of our dreams. It leads to the Rock that is higher than we. But religion demands God as a subject of personal knowledge, not a God of metaphysical definition or of tradition. Heart and flesh cry out for the living God. The personal recognition of God and response to God give us religion.

It is a decided gain to the cause of religion to have the attention of thinking men imperatively directed to this its experimental character. Here criticism has rendered great service. By weakening the authority of tradition it has compelled men to inquire for a religion which does not depend upon authority. This has made necessary new stress upon personal, experimental religion. I say new stress because the conception itself is not new. It is old and has lived on amongst earnest men amidst all traditionalism, though often well nigh suppressed, and now, under conditions produced by criticism, is more and more coming to its own. Evidence of this is seen in the domain of theology. An unpopular science in some circles, but a thoroughly necessary one if we are to have clear and ordered thought on the spiritual experiences of men. The trend of theology today is towards larger emphasis on the inner facts. It secures its data from the phenomena of the soul and tests its affirmations by their significance for the soul's life. It demonstrates the barrenness of doctrinal conceptions apart from the religious consciousness. This theological emphasis on religious experiences and values must be taken into account as one of the significant facts in present day thought and must be regarded as due, in no small degree, to the work of criticism.

But criticism has done more than to compel a conception of religion which does not depend on authority and tradition. Critical study has presented the New Testament to us, with all its unsettled problems, as distinctively a book of religious history, a first hand witness to religious experience. Here we have history in the making and not merely in the telling; the history itself, not merely the record. While only the first five books are narrative in form and none of these is composed with the primary purpose of writing history; while even the Synoptics are primarily books for evangelization rather than biography, and the Fourth Gospel is perhaps the product of insight and reflection rather than literal recollection; while even the setting of occurrence in which the discourses of Jesus are placed can

not be insisted upon, the New Testament as a whole is historical in the deeper sense, as a transcript of that which has taken place in the souls of men. Criticism thoroughly carried out has other findings than those of date, authorship, composition, sources, literary structure. Behind all these lies the life out of which the books come, and of which they are the spontaneous, honest and trustworthy expression; a life which must be understood before the books can be properly appraised.

Criticism does a priceless service in compelling our attention to this life, in forbidding us to stop with any mere acceptance of words that lie on the surface; in constraining us to ask how these words and thoughts in them came to be. Here is a life in men, which adapts itself to various thought forms, as these spring from the varied individual antecedents, environments and types of mind; a life that expresses itself in diverse forms of speech and applies itself to diverse situations, yet constantly maintains and reproduces itself in its essential character. Differences of conception amongst New Testament men are clearly to be seen. Within a large area each man speaks as he sees and not as others see. But all have the one life. There are elements indeed which are not of the essence of the life. The seed has its husk, but the life is within. Criticism has done much to differentiate that which envelops the life from the life itself, and in this differentiation we are brought to fasten our attention upon the inner reality far more than the outer form.

We find in this life as its distinctive note its assured and joyous experience of God. These men have found God. They know him. They can speak of him. Because of them they are above the evils of the life of the world; they have a mission and message to the men of the world. This is the life that persists amidst all differences of view. Paul and the other apostles may be at variance in their attitude towards the Jewish law or the conditions of Gentile participation in the privileges of the Church; a Christology may develop which shows Alexandrian rather than Palestinian influences and is difficult to associate even with Paul; amidst all such differences, all these men know the vital experience.

Moreover, they trace this experience directly to one person, Jesus of Nazareth. This is the fact of final importance. Whatever changes passed upon the evangelistic tradition before it took shape in our present Gospels, it is certain that the experience of God which brought the New Testament into being is due to Jesus. It is to him that the New Testament writers refer their own experience and, so far as they write to those who possess the new life, the experience of their readers also. They apply titles to Jesus which express this relation. He is the Way, the Truth, the Life, the Lord, the Prince of Life, the Redeemer. He lives in them. To spread the new life, which was the object for which they lived, they preached Jesus. This fact is stated here as simple fact of history, which is obvious in the books. Jesus held the highest place in the thoughts and affections of these men, not as a friend alone, but as one who had given them new life.

For, in applying to him the titles just mentioned and others that may be gathered from their books, these men were interpreting their experience. They were accounting for what had taken place in their souls and were giving free expression to what was within them. They spoke out of a consciousness. What they said of Jesus was not primarily doctrine, in the technical sense, though later generations used it as such and made dogma of it. Nor was it uttered to secure a certain acceptance of teaching concerning Jesus. That, too, came in course of history, when Christian conceptions had to fight an intellectual battle with current philosophies. Primarily, the men of the age that produced the New Testament said what they said as spontaneous and happy testimony. They declared what Jesus was to them. It was to them that he was Way, Truth, Life, Prince of Life, Lord, Saviour. They were not seeking to deify him, but to bear witness to him as the inspirer of the life they enjoyed and would share with others. The life was the vivid fact of consciousness; their religion was an experienced religion; they knew the power of the divine Spirit, and they traced it all to Jesus. It was as certain to them that he was the author of the life as it was that they were its possessors. Criticism has brought this fact into sharp relief. Apart from all explanations of it, the fact itself stands. We have not only the life which produced the New Testament, but the reference of that life to Jesus by the men who wrote the New Testament. This carries us back another step. We come to the distinct testimony concerning Jesus himself which we have in the Synoptic Gospels. We go simply and directly to the Synoptics, because while the Fourth Gospel is rich in affirmations concerning Jesus as the giver of life, the others present him in his actual operations on the souls of men. The critical process compels us to take this step. It has shown us the New Testament, as a whole, as the historic product of a life in men. It has shown the unanimous testimony of the men that that life has been brought to being in them by one Person. We cannot stop, therefore, till we learn what they tell of Him and His work—till we have seen Him, so far as we can, as they saw Him. Here we reach the Life that awakens life. According to the Synoptic presentation, Jesus manifests an inner life of his own; he speaks to others of such life; he insists upon it as the one life worth having, as the most valuable possession of humanity; he steadily refuses to be diverted from it or to let his followers lose sight of it.

The characteristics of the life are simple but controlling and all pervasive. On the one hand, there is trusting fellowship with God as the loving and holy Father; on the other there is obedience to God through loving and righteous fellowship with men as our brothers. Here is no bare ethics but rich and fruitful religion. All life is put in relation to God; the soul must know him, love him, trust him, obey him; but the sphere in which this experience becomes manifest and operative is the life of men. We are to serve and to sacrifice for human good. Thus religion, as Jesus reveals it, is social; not alone because, as Ritschl says, all founders of religions aim at a religious community, but rather because Jesus makes our social, human relations the sphere in which our divine relations operate.

This is the life which Jesus lives within himself and manifests in word and deed. It is the life from which he speaks and from which he acts. He speaks as one having authority, not as the scribes, who appeal to authority. He speaks because he knows. Religion is reality to him; it is fellowship with the Father and he knows the Father; it shows itself in the service of men and he gives himself for men. He stands before us as the One who has life in himself. But he is more. He awakens in others a life akin to his own. He seeks to enkindle and, as the New Testament witnesses, he does enkindle religious life which needs no support or certification of external authority. This is his work in the souls of men. Through him they come to God and know him so that they, too, can bear witness of the Father.

As Jesus puts it, the claim of such a life is supreme. It must come first in thought, esteem and endeavor. Nothing can take its place; nothing must stand in its way; no price is too great to pay for it.

Jesus shows this in himself. He reveals religion as a holy flame that consumed him. Under all his calmness of speech there is a burning soul. His teaching corresponds to his own intensity. He bids men seek first the kingdom of God. He likens that kingdom to a pearl of great price, to treasure hid in a field. Such words are decisive for a correct estimate of his message and for the understanding of his power. Religion is to him the life of life. He makes it the same to others.

This is the path which criticism compels us to take; this is the goal to which it leads. It is Jesus at last who made the New Testament. The Book is a book of life and the life is in Him. To follow this path is to arrive at a conception of religion which will fill human life with faith and hope and love, with purity, earnestness and righteousness. It makes forever impossible a conception of religion as something to be taken on authority; as belief of a creed; as acceptance of a theological scheme; as attachment to an organization. It makes religion personal, vital, experimental. Such religion can not be shaken by the passing of traditional views; it can calmly await the solution of literary problems; it has no dread of the results of research; it has a positive witness of its own; it feels the impulse to loving service; it has a message to men.

Thus the New Testament comes to us with a new disclosure of power, when we receive it back from the hands of criticism. It is now a rule of faith in a deeper sense than before. It does not dictate belief; it shows us believing men. It presents not merely "the faith" as an authorized body of truth, to be held fast; it presents faith itself as an attitude of soul and a living power, to be known as personal experience. It shows us the life of faith, the victory of faith.

By such results criticism serves religion and proves itself a positive religious force. It gives us the Book as a Book of Life. It leads us back to Jesus as the source of that life. It has shown us the need, the path, the goal. More than this it can not do. Science can testify of life but can not give life. Life must spring from the living source. When critical science has pointed us to the source of religious life, its work for religion is done.

Civic Conscience.

By Frank Moss, LL.D., of New York City.

Conscience is an internal, intangible, moral monitor, which, unbidden, warns the individual that his desires, his intentions, or his course of conduct, are wrong.

It is like that power of the mind called Common Sense—which is common only in that it is the common product of the separate senses as they act together. Every man who can co-ordinate his senses has a common sense, but it is only when the senses are strong, balanced, and well adjusted, that he possesses that calm, wise, and automatic mental force which has won the title—*common sense.*

The strength and the co-ordination of the physical senses produce physical success. This may be seen even in brutes. If, added to that basis, there be a vigorous and interwoven mental equipment, there will result from the potency and the balance of powers, success in the aims and ambitions of human life. If added to these there be the faculties of the moral life, all vigorous and co-ordinated, the achievements of the individual will not be marred by dishonesty, selfishness or cruelty. The addition of virile spiritual faculties working harmoniously together, produce the *man* who is crowned with Glory and Honor.

Conscience in the individual then, is a more or less perfect balance of his moral senses and powers added to his physical and mental equipment, to which it is superior, but by which it is affected greatly. While everyone has a common sense, that term is used colloquially only for the power in approximate perfection; and so we may speak of Conscience—the adjective *good* is unnecessary.

The wisdom and genius of men are their birthright as the children of Divine Wisdom, and the education of the mind does but strengthen, quicken and adjust those mighty powers that more than physical signs show man's divine origin. The moral senses are necessary results of descent from Divine Goodness. If man was created in the image of God, even though evil influences have ensnared him, and diverted him from his proper life—the life of the Great Parent cannot be entirely removed from him. So, to whatever depths he has fallen, there is still some wisdom—distinctly different from, and higher than, the instinct of beasts—still some moral sense, which in his inmost being automatically approves or disapproves his acts from the standpoint of an unknown, perhaps unsuspected, code of ethics.

Variations in the physical, mental and moral equipment, in environment, education and in development, have produced bewildering variations of mental and moral systems and standards, and yet experience has shown us that the Ten Commandments come very close to the moral nature of man—applying with equal force and being equally accepted, in all periods, under all conditions, and by all races. By common agreement they contain the fundaments of morality, and the consciences of individuals intuitively move on their moral lines.

The simple spritual interpretation of those commandments by Jesus showed how much higher spiritual insight is than mere conscience—and it cleared the moral atmosphere from the casuistry of mere reason. That interpretation has produced marvelous results in the unification of moral standards.

Conscience, with co-ordinated mental faculties added to physical powers, produces common sense, and moral senses added thereto produce conscience, and spiritual resources added produce spiritual perception; the higher development always including the lower, and using it. So conscience is higher than common sense, as spiritual perception is higher than conscience.

Though men come into the world with immoral tendencies, they are endowed with consciences, which in general are set to the points of the moral law—and the natural man, however wicked may be his tendency, does not do wrong without the warnings and hurtings of conscience, until he has perverted or killed it (and we doubt whether conscience is ever annihilated).

So Conscience has been called "One's own sacred Court," and Mark Hopkins said, "If we deal honestly with it, it will accord with, and anticipate the judgment of God."

Conscience is above human law—it illuminates that law, and sometimes shows its falsity.

Paul the Apostle said: "For when the Gentiles which have not the law do *by nature* the things contained in the law—these having not the law are a law unto themselves; which show the work of the law written in their hearts, their *conscience* also bearing witness and their thoughts the meanwhile accusing or excusing one another."

THE COMMUNITY.

If the intelligence of a mass of people averages high, the combined thought and action of that people—its Civic Sense, will be notable.

If the intelligence of the people and their moral judgments be of a high average, their Civic Conscience will be intelligent, broad and acute.

If the wisdom of a body of men be undeveloped or be perverted, their counsels will produce incomplete, ineffective and foolish results.

If their morals be stunted or perverted, even their

wisdom will be clouded with darkness, for the monitor, Conscience, failing in its work—the strong motives of selfishness, ambition and avarice will be unchecked and they lead even wisdom to ruin.

Every community which is governed by the judgment and will of its people, has a civic sense, and a civic conscience.

The wisdom of its governmental acts reflects the common wisdom of its people, and the justice and righteousness of those acts show the conscience of the people; for if the common sense of the people is outraged by the foolishness of its governing body, they will coerce or change that body, and if its conscience is seriously violated, they will overturn council and mayor, legislature and governor, congress and president.

The importance to the State of the book and technical education of its people is understood very well and the school systems of the United States are her glory; but the need of developing and nurturing Conscience scarcely has been realized.

Those who have considered the subject from the standpoint of the State's interests have been afraid of it, because it seemed to enter into the province of the Church, which is split up into unkindly sects, whose hands must not be permitted to touch affairs of State, lest they involve them in sectarian strifes. They have forgotten, however, that reverence for honesty, justice and purity is not the sole possession of any sect or party, but belongs to all decent humanity, and to every good system of philosophy and religion, and in itself forms a basis for brotherhood.

Those who have considered it in the Church have been afraid that activity in it might tend to draw the Church into politics, and so to put it into disrepute.

And so while education of the hand and the brain has been pushed wonderfully—almost nothing has been done popularly, for the educating and the sensitizing of the Conscience.

Men's selfish instincts are always at war with Conscience, whose admonitions they resent.

In our growing nation, ambition (whether in politics, in business, or in society) and avarice (greed for money) are the strong passions that war with Conscience. They are fashionable passions—those who succeed in them are served and worshiped.

In the fierce struggle, which includes all our territory and all our people, conscience is soon silenced, or is soon perverted, so that she gives false, though specious, encouragement to ignoble ideals.

The scandals which have developed so extensively in our political and business life, and have appeared so often in the seats of government, reveal most truly the decadence of civic conscience, resulting from the decay or perversion of individual consciences in great numbers.

Here is the point where attention and work are most needed.

Political bosses and municipal and state rings, official corruptionists and the like, exist and lay and execute their plans almost without concealment, because there is not a civic conscience, sensitive and forceful enough to subdue them.

The task in every community is to arouse the public conscience. Success in this work always means the triumph of reform—and none know this truth better than corrupt bosses and their associates who flee when they see the stirring of the people's consciences.

Conscience, grossly or repeatedly outraged in the individual or in the community, may be silenced, or it may be perverted, in which latter case, as in the perversion of the physical appetites, it plays strange tricks.

CORTEZ justified his cruelty to the Indians of Mexico by the plea that he was converting them from Paganism to Christianity. In his will he ordered his son to spare no pains to arrive at a knowledge of the truth on the question whether these Indians could be held in slavery justly, saying: "It is a matter which interests deeply your conscience and mine."

MACAULAY, speaking of certain books of casuistry written by religious men, said: "There the bankrupt was taught how he might without sin secrete his goods from his creditors; the servant was taught how he might without sin run off with his master's plate; the high spirited gentlemen of France were gratified by a decision in favor of duelling; the Italians, accustomed to darker and and baser modes of vengeance, were glad to learn how they might without any crime shoot at their enemies from behind hedges; * * * in truth, if society continued to hold together, if life and property enjoyed any security, it was because common sense and common humanity restrained men from doing what they were assured (by religious teachers) that they might with a safe conscience do."

THE DOMINICIAN MONK JACQUES CLEMENT murdered King Henry III. after fasting and prayer, and in the delusion that he was performing a religious service.

Christian men of various countries, in modern as well as in ancient times, have engaged in or profited by the slave trade, with all of its horrors. Bancroft says that from 1700 to 1750 "English ships fitted out in English cities under the special favor of the royal family, of the ministry and of Parliament, stole from Africa proably a million and a half of souls, of whom one-eighth were buried in the Atlantic, victims of the passage, and yet in England no general indignation rebuked the enormity, for the public opinion of the age was obedient to materialism. (That is, Conscience was silenced or perverted by self interest).

Men of ordinary good morals, of high standing in the community, and sometimes in the Church, participated in the opium traffic by which Englishmen forced that drug into China.

The liquor traffic with its necessary accompaniment of human misery and destruction, is carried on largely by men who ordinarily are good citizens, and many of whom profess to believe in God and in the Gospel of love.

When a large proportion of the people have suffered the silencing or the perverting of their consciences, their government indicates this individual degeneration by the shameless conduct of its conspicuous members, and by its official attitude towards matters of public concern; and if essential matters of morals are involved in the degeneracy, evil results in the community surely follow.

ARISTOTLE said that Sparta was ruined because of the licentiousness of her women, due to the erroneous teaching that the end of marriage was simply the raising of sturdy children for the state (this teaching resulting in the perversion of the moral sense of chastity).

In 1690, Sir John Trevor became the official representative of the English King William III. for the buying of votes in Parliament. The King said he hated so to employ Sir John, but he couldn't help it *on account of the corruption of the times.*

Fifty years before, Edmund Waller the poet was charged with treason, and saved his life by selling his estate for ten thousand pounds and bribing Parliament.

In 1721 Bishop Berkeley said that corruption had become a national crime in England, *"having affected the lowest as well as the highest among us."*

Corruption in political life was accompanied by vast frauds in commercial life. It was in 1720 that the gigantic South Sea swindle culminated and col-

lapsed. Knight said: "The crowds of those that possessed the redeemable securities was so great that the bank was forced to set tables with clerks in the streets. The 100 pound shares went up to 1,000 pounds in August. The company sought to lessen the number of its competitors; a panic ensued. The stock was at 850 on August 18. In another month it was 450. On September 29 it was 175. The consternation was inexpressible; thousands of families were reduced to beggary; merchants, lawyers, physicians, clergymen, passed from their wonted comforts and their dreams of fabulous wealth into poverty; some died of broken hearts. The sufferers reproached everyone but themselves who sought sudden wealth by gambling rather than by work.

When Benjamin Franklin failed to effect a closer relation between England and the Colonies, he wrote: "When I consider the extreme corruption prevailing among all orders of men in the old rotten state and the glorious public virtues so prominent in our rising country I cannot but apprehend more mischief than benefit from a closer union. Here (in England) numerous and needless places, enormous salaries, pensions, perquisites, bribes, groundless quarrels, foolish expeditions, false accounts, contracts, contracts and jobs—devour all revenue and produce constant necessity in the midst of natural plenty."

(This is quite a familiar scene).

Instances of systematic corruption by governments and officials in all periods of history might be multiplied indefinitely, and in every case it would be found that the official misconduct only illustrated the moral looseness or degeneracy which prevailed in the social and business life of the communities.

It is an axiomatic statement that if the government and the officials be immoral and corrupt in their dealings with public matters, and are not promptly deposed and punished, the evil is not confined to the official class, but goes back for its root and spring to the community, which the officials but follow in their spheres of activity.

Two Famous Men.

TOM CORWIN AND HORACE MANN IN A JUSTICE COURT.

There was a lawsuit tried in the justice court of Yellow Springs, Ohio, in 1857, in which these two great lawyers appeared for defendants and one Spence, a young, red-headed lawyer, of Springfield, Ohio, as plaintiff's attorney. The case was one of an expelled student versus Antioch College et al. After expulsion the student had refused to vacate his room and leave the college premises according to the terms laid down in the catalogue and agreed to and signed by the students when they paid their tuition and entered their classes. This they agreed to do in three days and no money refunded in case of expulsion. The young man refused to surrender his room unless a rebate was allowed for the unexpired time of the term.

After several notices had been presented him the college put the matter in the hands of the civil authorities. The constable proceeded to the room in the absence of the student, unlocked the door and forcibly ejected the contents of the room belonging to the student out of the third-story window, where they lay in a confused wreck of wardrobe, bedding, picture frames, mirrors, washbowl and pitcher and all the paraphernalia that enters into the furnishing of a student's study. The goods were left in this wrecked condition by the student so that he might gain the sympathy of the other students and the public. And I think he succeeded to a considerable extent in accomplishing this end, although he was an incorrigible, unprincipled young man and the faculty was right in the case of expulsion. I was a student at Antioch at the time and as all the students who had seen the goods in their dilapidated condition were subpoenaed by the plaintiff as witnesses, it included me, as I had not only seen them after, but at the time of the ejection.

The trial lasted two days. Horace Mann, never having practiced in a lower court before—at least not in Ohio—secured the assistance of his friend Tom Corwin, who was equally as well at home in a justice court as in the supreme court of the United States. Indeed, Corwin was at home in every place—in all kinds of crowds, political, legal, religious, or any other calamity that human nature is heir to. He was always equal to the occasion and master of the situation. But these two giants had their hands full with little Spence. He was as slippery as an eel and as wily and as cunning as a fox. He was too small to handle and too elusive to catch. He put the learned counselors to all the trouble he could in looking up citations—most of them immaterial to the questions raised. He would fortify and defend his positions with everything he could bring to bear on the question just as long as he could hold the jury and the justice and yield after he had consumed all the time possible with the greatest affability; thanking the very eminent counsel for putting him right in the premises.

By his peculiar tactics Spence prolonged the trial two days when no one supposed he could hold out against the giants more than half a day. He put Mann and Corwin in a predicament where they were compelled to use all their cunning as well as their wisdom to maintain their position. It was a kind of guerrilla warfare they were not accustomed to and Spence made them fight the battle on his own chosen grounds and after his own tactics. He drew them away from their big guns and their secure fortifications and made them take to the woods in a running fight. It was better than any circus I ever attended. There was hot skirmishing along the lines during the entire progress of the trial and the innuendoes, wit, humor, sarcasm and irony employed in this case, had it been reported and published, would have furnished a book that would have made any publisher rich.

Tom Corwin was the wittiest of orators, carrying all through his speeches the most genial flow of humor, seasoned with the deepest touches of pathos. I have heard him at picnics where he was called on to entertain and amuse a crowd of rollicking young people and by his force of eloquence draw them up in a circle around him, getting the undivided attention of every one and part of the time he would have them splitting their sides laughing at his wit and part of the time moved to tears by his touching pathos. He was twice governor of Ohio, was in congress and if he had not raised his voice against the injustice of the Mexican war in '48 he no doubt would have been the whig candidate for president; but Corwin believed it was an unjust war and he could not be muzzled by the politicians. He was always true to his convictions. The difference between Horace Mann and Corwin was the difference between New England puritanism and southern chivalry. Horace Mann was a puritan of the puritans, descended as he was from generations of college graduates back to the Mayflower; tutored and starved in his boyhood on the sterile soil of a New England farm; working on an average of sixteen hours a day his life long, his environments the atmosphere of cultured Boston. He never saw the West until he was 60 years of age and entirely ignorant of our rough Western ways and habits until he came to Antioch. Is it any wonder that he differed so much from Corwin, the sunny child of nature and western habits? Corwin's stomach and conscience never troubled him; Mann was never free from their domination. Corwin

drank in from nature, to gratify a desire, that Mann toiled to get from conscientious scruples by hard study.

Tom Corwin never studied as Mann did, but no one ever absorbed more from nature than he. He was a natural poet, scientist, scholar, and orator. His resources were wonderful. No one ever called on him for a speech that he was not ready, and he could captivate the crowd. It was not so with Mann. He wanted time for preparation and then he was master of the situation. These two great men were fast friends and each appreciated the genius and ability of the other. Corwin was a perfect mimic; he could imitate birds or animals and especially different nationalities—the negro, the Irish, the Dutch and the backwoodsman—and never was offensive in it either. He hurt no one's feelings in his political speeches. All parties turned out to hear him, including women and children.

I have heard my father tell an anecdote of Corwin in the campaign of 1840, when he, more than any one else, carried the state of Ohio for William Henry Harrison. The Wyandottes were our neighbors then; they knew Tom Corwin and would mix the crowd. Tom in going through with one of his accustomed handshakings and love feasts after the speaking was over met an old Indian squaw who seemed anxious to shake hands. Tom addressed her with as much enthusiasm and courtesy as he would any of his white sisters—and Tom loved the women. As he grasped her hand he said: "Me like Indian; me part Indian." The old squaw, in a comical way, raised his hat, and, pulling up a lock of Corwin's kinky black hair, said: "Much Nig, Mr. Corwin; much nig; no Indian." Corwin enjoyed the joke and told it in his inimitable way frequently afterwards. He was a friend of the negro under all curcumstances.

The last time I heard Corwin was at a great Lincoln rally in Illinois in the fall of 1860. Thousands heard that last great speech. He had lost much of his old-time vigor, but it was Corwin still, and when he warmed up on the great questions agitating the country his oratory seemed almost divine. He was then well up into 80 and had been out of politics for years. I heard his first speech and his last and I have heard most of the great orators for the last forty years, but never one that could sway a crowd just as he desired to, as could Tom Corwin. H. N. WHEELER.

From the Omaha Mercury.

The Fall Flitting.

Already the cricket is busy
With hints of soberer days,
And the goldenrod lights slowly
Its torch for the autumn blaze.
—*Celia Thaxter.*

September comes in with a blaze of glory. Goldenrod fringes the country roads and lights up every dull corner. The fields are gay with it, and the world is gorgeous to look upon. But, alas! the birds are flitting; for this month begins the great hegira, the strange, mysterious movement which we call migration.

If we could see the whole bird world, by night as well as by day, what a wonderful procession would appear! Robins and other fearless wingsters boldly setting out on their travels by day, shy thrushes stealing away under cover of darkness, small birds combining in great flocks, sometimes of many species, and one and all departing with no note of farewell, and in silence except for the calls that keep them together. Migration is the most wonderful and least understood fact of bird-life, with its two problems, why they change their residence and how they find their way. It is easy to see why they leave us in the fall; but why do they come back? There are many theories, but there is little real knowledge. Herr Gatke studied the subject for fifty years on the small island of Heligoland, and added to the general information little more than some doubtful theories.

It is easy enough to form theories of bird-life; but I notice that, the more one really knows about the lives of birds, by observation and patient investigation, the more modest one is about making oracular statements or setting up any theory. It is the new-comer to the study who knows it all, and can settle off-hand the problems that have puzzled ornithologists for ages. Something is known of the wonderful height at which migrating birds fly, and of the incredible speed they attain. Much has been learned of the marvelous distances, the thousands of miles, some of the smallest birds travel; but how the delicate creatures are able to endure all this, why they do not content themselves nearer home, and how they know their way back to the spot they left in the fall,—of these we know nothing. In these and other difficulties we have one resource. We can take refuge in the word "instinct," which explains nothing, to be sure, but is a convenient form under which to classify the things we do not know. Year after year, as the study goes on, one after another of the acts of birds, heretofore classed as "instinctive," is found by experiment to be due to reason or training. Singing the song of his father, for example, is no longer considered instinctive; it is known to be a matter of training or imitation. The same is true of the fear of man, the selection of food, and other things. But migration, the inclination to go, the knowledge of the way, the place to stop, and, still more remarkable, the return to the same nesting spot,—all are still set down to instinct. We may yet get the clew to the mystery, and it is certainly a most interesting subject of study. Herr Gatke's theory that the young birds of the season, birds a few months old, lead in the fall flitting, find some supporters, but more opposers, among American ornithologists. Unless every bird in a flock is killed, it is difficult to see how one can know there are no old birds as leaders, especially in species where the plumage of the young is like that of one or both of the parents.

In this month, from the latitude of New York, though the weather is still warm and insect life plentiful, go almost the last of the resident warblers, orioles, fly-catchers, and some of the thrushes. The places of some of these are filled for a time by migrants from the North, but bird-life is plainly on the wane. The world is not entirely without bird-notes. To be sure, swallows and fly-catchers, even song-sparrows and robins, though they are not gone, are heard no more in song, though now and then one utters a low note; but flickers continue occasionally to call and "laugh," nut-hatches "quank" their way up the tree-trunks, humming-birds hover before the late flowers, while the little chickadee makes himself heard on all sides. Indeed, he seems to try filling the unusual silence with his own cheery voice. This bird and one other, the bewitching goldfinch, give as much pleasure by their sweet call and conversational notes as some birds by their songs; and at this time of general bird silence they are more than commonly welcome.

There is also fresh interest in making acquaintance with the strangers as they pass through and linger for days, sometimes for weeks. It is true that the knowledge gained is little more than of the looks and manners of the birds; for they are most frequently silent, except for their calls. But it is pleasing to hear the tin trumpet of the red-breasted nut-hatch, the brief utterances of the various thrushes, the incisive notes of the fox-colored and white-throated sparrows, the staccato chirp of the winter wren, and be inspired to seek them on their return in the spring, to hear their song.

Last September a mysterious proceeding of those birds of mystery, crows, came under my observation. All the season I had been interested in listening to the peculiar call of one bird. It sounded so exactly like "hur-rah" that I was startled, and thought at first it must be an escaped pet who had been caught. On the occasion spoken of there was an assembly of crows who seemed to be in great excitement, flying around and calling. There were a dozen or more in a group of trees within plain sight of my window. On the top twig of the tallest tree sat the "hur-rah" crow. Every few minutes he uttered that strange cry, with great apparent effort, humping his shoulders, depressing head and tail, and lifting his wings. As soon as he gave the cry, the others responding with a long "c-c-w," and flew around in a small circle, returning to the same trees, while the leader never moved from his perch or joined in their cry. This performance was kept up an hour at a time. Was it exercising the season's young folk. Was it some sort of initiatory drill?

The crows of that vicinity—an island off the coast of Maine—lived largely, if not exclusively, on sea food. They did not eat it where found, however, but carried it to a small grove of very tall spruce-trees, which appeared to be their common dining-room. The ground below was scattered with the remains of their repasts, shells of clams, sea-urchins, and crabs, and other edible things found on the shore. This, too, seemed to be their dressing-room, for here their moulted plumage was found.

In this month there are often opportunities to render aid to young birds who wander away or are driven by storm from their flock and are lost. One may sometimes rescue such unfortunates from cats or bad boys, and, keeping them a day or two till they are stronger, send them on their way. One such stray—a hermit thrush—was kept as a pet, and was never afraid of people. He was an exquisite singer, and uttered a great many low notes more rapturous and thrilling than his loud song, or than one ever succeeds in hearing from a wild thrush, and all within three feet of strangers, without a thought of fear.

Now is the time, toward the end of the month, to lie awake at night, with wide-open windows, and listen for the little calls of the travelers, which at that hour sound so pathetic, "falling dreamily through the sky." At this time, if one happens to be in the undefined but evidently well-known route of migration, he may with Longfellow

> "Hear the beat
> Of their pinions fleet,
> As from the land of snow and sleet
> They seek a southern lea."

Brooklyn, N. Y.

—*Olive Thorne Miller.*

One of the most curious mines that is worked is in Tongkin, China, says *The Evening Post,* where, in a sand formation, at a depth of from fourteen to twenty feet, there is a deposit of the stems of trees. The Chinese work this mine for the timber, which is found in good condition, and is used in making coffins, troughs, and for carving and other purposes. The stems are about three feet in diameter, and forty-five feet in length, and apparently belong to fir trees, which were buried thousands of years ago by an earthquake or other similar convulsion. There is really an extensive forest located in this sand formation and access is had to it through gangways. The timber is not in the form of a coal, as might be supposed, but is in good condition, which is said to be due to the fact that it contains so much resin, as well as the sandy character of the soil.

THE HOME.

Helps to High Living.

SUN.—For as many as are led by the spirit of God, these are the sons of God.

MON.—Do all things without murmurings and disputings.

TUES.—If any will not work, neither let him eat.

WED.—Faith is the assurance of things for, the proving of things not seen.

THURS.—God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him.

FRI.—Lay hold on the life eternal.

SAT.—The good shepherd layeth down his life for the sheep.

—*New Testament.*

Doing Good.

Be cheerful. Give this lonesome world a smile.
We stay, at longest, but a little while.
Hasten we must, or we shall lose the chance
To give the gentle word, the kindly glance.
Be sweet and tender—that is doing good;
'Tis doing what no other good deed could.

If with dead works our lives we live and close,
We make no "desert blossom as the rose."
Oh, dead is any work we're doing here,
Unlighted by a smile or pitying tear.

—*S. W. P. in Boston Transcript.*

Chicago Settlements.

The organ of the Bureau of Charities, *Co-Operation,* has the following statement of the improvements that are going on in Settlement circles:

Chicago Commons has received gifts and endowments which have enabled it to erect and equip a large and handsome building at a cost of $50,000 or more.

Northwestern University Settlement is preparing to build a home for itself to cost perhaps $40,000, and it is said the requisite sum of money is at hand or virtually pledged.

Gads Hill Settlement, one of the youngest in the city, announces that it will proceed very soon to build at a cost of about $25,000, a sufficiently large proportion of that sum having been secured to justify proceeding with the improvement.

Chicago University Settlement has recently completed a large and handsome building which is devoted to a gymnasium and other important departments of settlement activity.

Hull House, whose treasury is never long without evidences of the generosity of its friends, has recently had committed to its service and control two enterprises of somewhat unusual character. One is a model tenement to be erected on the land held by Hull House and adjoining the settlement buildings. The second is also a tenement to be constructed and managed solely for the housing of poor working women. The house will be provided with a day nursery, in which children of the tenants will be cared for while the mothers go out to work. Rents will be placed within the reach of the class of women for which the building is intended, the income from the investment being a secondary consideration.

Forward Movement Settlement has prepared plans for a commodious and beautiful new building, but it is understood that as yet the money for its erection has not been provided.

These and other advances are significant as indicating the hold which the settlement idea has gained on public sympathy and interest.—*The Chicago Eye.*

He Resented the Slurs.

The janitor in a New York school gave up his place the other day. When asked what was the trouble, he

said: "I'm honest, and I won't stand being suspected. If I find a pencil or handkerchief about the school when I'm sweeping, I hand or put it up. Every little while the teacher or some one that is too cowardly to face me will give me a slur. Why, a little while ago I seen wrote on the board, 'Find the least common multiple.' Well, I looked from cellar to garret for that multiple, and I wouldn't know the thing if I met it. Last night in big writing on the blackboard it said, 'Find the greatest common divisor.' 'Well,' I says to myself, 'both of them things are lost now, and I'll be accused of stealing 'em, so I'll quit.' "—*The Truth Seeker.*

Some Curious Advertisements.

Advertisements should be carefully revised before they are thrown on the world. Here are a few which might be very much misinterpreted away from the sense of the advertiser:

Lost, by the Rev. ——, a Sermon preached at ——, last Sunday, on ——. Of no possible use to anyone but the owner.

Here are two from the *Times:*

Lost, on Saturday evening, in the Haymarket, a Wallet belonging to a gentleman made of calf-skin.

Lost—supposed to be left in a carriage on the S. W. R.—a large blue, Spanish gentleman's Cloak.

Here again:

A lady, highly educated and intelligent, wishes for a *post* as a *Companion.*

Here are two which I have cut from the papers—one provincial, the other London:

Splendid bull terrier, 2 years old, over 20 lbs., best house or yard living, would tear a man to pieces, broken to gun and ferrets, good night dog used to children. Approval. [Address.]

Mr. —— has for sale one of the best water and guard dogs of life and property ever known, he is a black, two years old, with a constitution as hard as iron and strength equal to a lion, perfect in symmetry, excellent temper, a true companion, a complete sentinel and no garroting, worthy of notice.

Here is a doctor who is a little hard on himself. He says that he "has changed his residence to the neighborhood of the churchyard, which he hopes may prove a convenience to his numerous patients." A Calcutta tradesman offers for sale "A solid iron child's bedstead." I have seen somewhere a similar one, "A mahogany child's chair." A worthy housekeeper advertises to let "an airy bedroom for a gentleman twenty-two feet long and fourteen wide." And a house agent has a house for a family in good repair, with immediate possession."—*Peter Lombard, in Church Times.*

About Temper.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away and the exhibition he made of himself. He will recall the amazement on the faces of his friends and the silence which they adopted as a protective measure and the soothing language which they used, as if they were speaking with a baby and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst, nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a fretful, peevish child and has for the time forfeited his title to manhood and the place of a man.—*Ian Maclaren, in the New York Observer.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Vacation Notes.

In a former communication mention was made of the unfortunate accident which had kept our old friend, the Rev. S. R. Calthrop, confined to his couch the greater part of the summer. As soon as it was practicable to remove the plaster cast from the injured member he went down to his beloved camp at Staghorn Point on the shores of Skaneateles Lake, from which come now most cheerful reports, showing that he is gradually recovering the use of the stiffened knee. He can now get in and out of his boat unassisted and is displaying his wonted skill as a fisherman. The title of Doctor, so frequently given to Mr. Calthrop by courtesy, is now his by right, having been recently conferred on him by Syracuse Univerity. Mrs. Calthrop, whose summer had included, almost simultaneously with Dr. Calthrop's accident, the haappy cares and anxieties incident to the advent of a second little granddaughter, is now resting in the Adirondacks. Personal observation enables me to report that her stay on Fourth Lake is proving very beneficial. Her distressing hay-fever symptoms quickly disappeared and within a week she was marveling at her own achievements in walking and climbing. The only drawback to her pleasure being that Dr. Calthrop was not there to revel with her in the astonishing number and variety of mushrooms and other fungi in which those woods abound.

After a fine all-day trip with a guide and Mrs. Calthrop through the upper lakes of the Fulton Chain and the John Brown Inlet to Raquette Lake and back on Friday, Saturday found me en route for Albany, and at evening warmly welcomed in the household which claimed me as a member for seven years. The coincidence that my old-time room is now occupied by another Miss Hawley led to no little merry banter.

The First Unitarian Society of Albany, at whose resuscitation it was my privilege to assist somewhat three years ago, is now happily established in an unpretentious but tasteful and commodious church home, and has just added to its possessions a fine new organ or vocalion costing some $1,600. This was in position for the opening service, September 1, and seems to all those who have heard it a very satisfactory and happy solution of the vexed music question. The singing is congregational.

The morning preaching service has not yet been resumed, but the Sunday-school gathered for the first time since vacation last Sunday at 11 a. m. The attendance was gratifyingly large for a first Sunday, and when Dr. Brundage, in his opening remarks, called for a show of hands from those who were in attendance three years ago, it was evident that the large majority had been very faithful, while the presence on this opening Sunday of a number of new members, including one mother with four children, gave an encouraging evidence of vitality. An interesting tribute to the usefulness of the publications of the Western Unitarian Sunday School Society was incidentally paid by the secretary and treasurer of the school in his statement as to its various financial responsibilities.

Dr. Brundage's evening discourse was a tribute to the memory of John Fiske as teacher and guide to many in their religious life and thought. He recognized him as one whose central and primary object of study had ever been man and his destiny. The service was followed by business meetings to elect delegates to the National Conference and the Women's Alliance, as well as a general social reunion and rejoicings over the organ, whose volume and richness had been admirably brought out during the evening, particularly in the rendering of Chopin's majestic funeral march.

The State Library claimed a visit on Monday morning. Here three years have left many evidences of growth. Hav-

ing no possibilities of lateral expansion, it has been steadily climbing toward the roof of the west wing of the capitol and absorbing more and more of what were originally wastes of attic. A really beautiful white room on the seventh floor in one of the corner pavilions is perhaps its most surprising acquisition. This serves as meeting-place for the board of regents of the University of the state of New York and also, during the school year, as lecture-room for the students of the New York State Library School. The workroom of the students and the cataloguing force of the library is a large, light room at the opposite end of the west wing on the fifth floor. This must be a veritable bee-hive in term time, as the school now accepts more pupils than ever before, and the desks fairly touch one another across it in some places. The view from any of these upper rooms is one to be a joy and a memory forever.

Among the church-people the ever recurring question was: "Are you going to Saratoga?" Among the librarians, "Are you going to Lake Placid?" and it is with a reluctant sense of the limitations of her position that the Chicago visitor admits that she must turn her face westward before the gatherings of the New York State Library Association and the National Conference of Unitarian and other liberal churches, both of which take place within the next two weeks. But one cannot have everything in one summer, so she says good-bye with thankfulness for the many handclasps and warm greetings that have been granted her and looks forward to the welcome in Chicago. M. E. H.

SIOUX CITY, IOWA.—The *Reform Advocate* contains an interesting and lengthy account of the dedication of Mount Sinai Temple at this place. The new temple has been erected under the leadership and inspiration of Joseph G. Leiser, the young Rabbi who is no stranger in these columns. Dr. Hirsch preached the dedicatory sermon on Sunday morning. The afternoon service is characterized in the article alluded to as "a most remarkable one and one that no other age has ever known." On the platform were Revs. Mary A. Sanford and J. D. O. Powers, representing the Unitarian Church; Rev. F. Newhall White, the Congregational Church; Rev. T. F. Stauffer, the Reform Churches. With these were Rabbis Simon, of Omaha, and Schreiber and Hirsch, of Chicago. UNITY extends its congratulations to these fellow workers.

BURLINGTON, IOWA.—The People's Church, Elinor E. Gordon, Minister, reopened its services at Elks' Hall, September 1. Two study class bulletins are before us. One is the Philosophy Class, which will pursue a course in psychology following in the main, we should judge, Professor Hoffding's book; the other, a Browning Class, which will give itself to the study of "In a Balcony," "Balaustion's Adventure" and three numbers of "The Ring and the Book."

The Price.

A man lived fifty years—joy dashed with tears;
Loved, toiled; had wife and child, and lost them; died;
And left of all his long life's work one little song.
That lasted—naught beside.

Like the monk Felix's bird, that song was heard;
Doubt prayed, Faith soared, Death smiled itself to sleep;
That song saved souls. You say? The man paid stiffly? Nay.
God paid—and thought it cheap.

—William Canton in The Chap-Book.

"Watch the thoughts. Thoughts make impulses, and impulses make deeds."

Indianapolis and Return $5.00.

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